

A DISCLOSING MODEL OF PSYCHOTHERAPY¹

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A. Introduction

One complaint I have had made to me over the years has been that the sheer variety of the many exponents of the theory and practice of counselling among the three major schools, the psychodynamic, the personalist and the behaviourist-cognitive, can overwhelm students to the point where they do not know where to go next. Some choose not to think about it anymore while others deal with the problem 'pragmatically' by doing what works best for them or doing 'what they like doing'.

¹ I would like to acknowledge the helpful criticism and encouragement given to me by Dr J. Glenn Friesen in the preparation of this lecture. See his extensive website:
<http://members.shaw.ca/jgfriesen/index.html>

However, these paths constitute a failure to exercise a discerning of spirits (e. g., 1 Jn 4: 1), a failure to participate communally to “destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ” (2 Cor 10:5 ESV). The task is not easy! But, if we do not start sometime when will we start?

But, then, where do we start? We begin with a creation that *is* meaning. Creation’s meaning is summed in the words: ‘For from him and through him and to him are all things. To him be the glory for ever. Amen’ (Rom 11: 36, NRSV). In other words, all creation refers to God as its beginning, its continuance, and its consummation. The creation ‘waits’ for humanity to unfold, open up or disclose the meaning to allow God's glory to be seen more graphically in the world.

Creation contains *anticipations* of what the temporal world may become. These anticipations lie dormant in creation until found by man and made real (or ‘realised’) by human actions. Imagination plays a large role in this process because by imagining what might be, we take steps towards bringing it into reality. This process has been described as a disclosing process because the meaning of creation is *opened up* or revealed through this means (Friesen, 2003-2006e: n. p.). This disclosing process is made possible through human inner acts and outer actions characterised by formative power led by faith (see below) (Friesen, 2006: 94, 108, 131).

At this preliminary stage, I want you to think about the application of such an opening-process to psychotherapy in which possibilities, not presently part of reality (see below) but unreal (not yet real) in client life, are *made real* through cultural formation so that presenting problems are worked through (Friesen, 2006: 1).

The basis for the comments above are found in the work of the Christian philosopher, **Herman Dooyeweerd**²³ (1894-1977),⁴ whose comprehensive philosophy will provide the major stimulus for our work. He first studied and later lectured at the Free University, Amsterdam, as a professor in jurisprudence. However, when he came to lecture, he found that he needed to develop a philosophical framework to

² Pronounced ‘doy-yuh-veerd’.

³ See Appendix for what non-Christians have said about Dooyeweerd’s work (The Dooyeweerd Center for Christian Philosophy., n. d.).

⁴ Unfortunately, Dooyeweerd’s work is not well known in Christian circles, which is a great pity.

develop his own ideas. Hence, by training he was a lawyer and then a scholar in jurisprudence; by vocation, a philosopher ('Herman Dooyeweerd'. n. d.: n. p.). Dooyeweerd's thought is not easy for the Anglo-Saxon world. Some of this difficulty relates to the Germanic nature of his work, particularly coming as it does from that branch of Germanic thought that begins with totality and oneness rather than diversity and parts. But I hope to convince you of the fertility of his thought for finding a context in which to examine non-Christian therapies and, more interestingly, for constructing a model of our own. This paper will stretch you intellectually but you will pick up some things, I trust, that may help you in your general counselling outlook.

B. Supra-temporal Root

Let us begin by examining this statement of Dooyeweerd's from *The theory of man: Thirty-two propositions on anthropology* (1942: Proposition IV, bolding in original):

the 'divine Word Revelation discloses to us the supra-temporal religious root, the integral center of temporal human existence of which thinking acts of volition are only temporal expressions of this supra-temporal, religious root'

In this short statement, we encounter a major theme of all Dooyeweerd's work: the **SUPRA-TEMPORAL UNITY/TEMPORAL DIVERSITY** theme. Temporal means that which has only a particular duration. We have temporal lives on earth, lives limited by time. On the other hand, supratemporal means beyond time or transcending time (but *not* God's eternity, which no mortal can share).

I have represented this idea as a circle with its centre marked as in Figure 1. We can picture Dooyeweerd's understanding if we imagine that the centre represents the supratemporal unity of all things temporal and the circumference (periphery) of the circle represents temporal diversity. The centre is supratemporal, the circumference is the temporal expression of the supratemporal and lies within the centre.

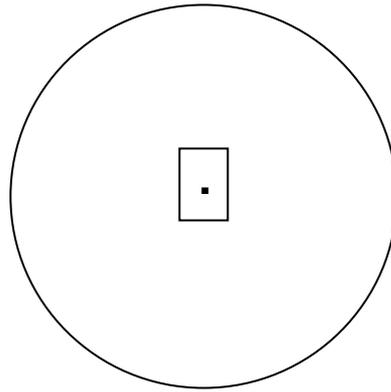


Figure 1 Centre, Circumference; Unity and Diversity

For Dooyeweerd, the Scriptures reveal ‘the supra-temporal religious root’ as the integral root of temporal existence. Dooyeweerd began with a supratemporal unity, which is temporally differentiated or particularised or individualised. However, humanity is in a unique position because man is both supratemporal and temporal. Man is the supratemporal root of creation.

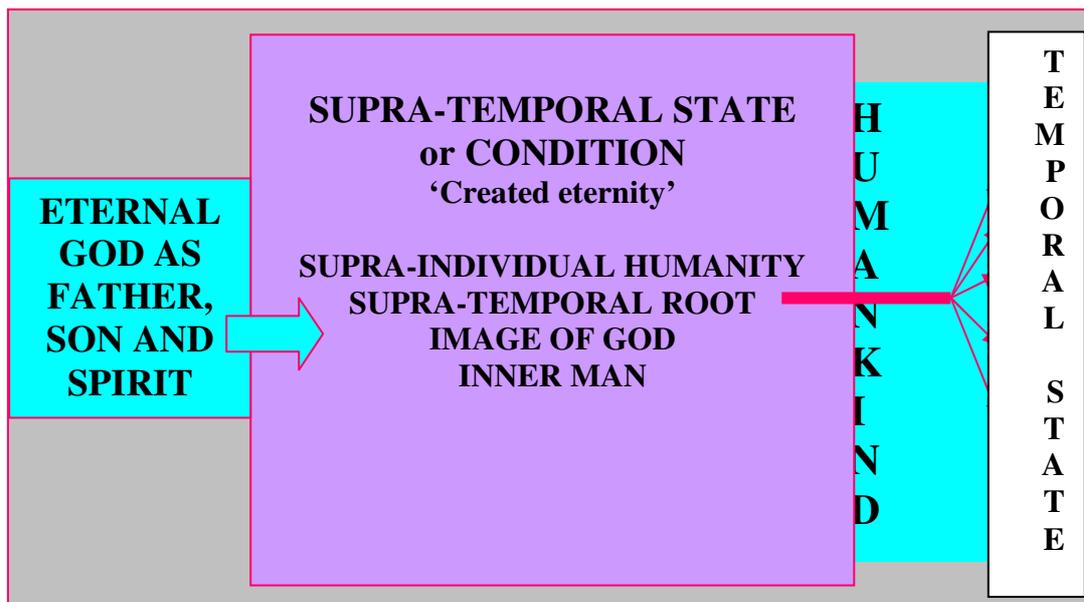


Figure 2 Eternal God, Supratemporal State and Root, and Temporal State

The supra-temporal condition resides in ‘created eternity’⁵ (Dooyeweerd, 1940/2005-2006: 181) (see Figure 2 above). Humanity was created as the ‘supratemporal Root’. *Root* implies origin. Root also implies commonality of all created humanity in this supratemporal state, as image of God. The actual condition for the existence of man

⁵ Dooyeweerd finds the basis for the Idea of created eternity in our experience of time. Although we are customarily baffled when asked to say what time is, we know what it is. Dooyeweerd argued that for the knowing of time to be possible we have to be ‘*above time in the deepest part of our being*’ (Dooyeweerd, 1940/2005-2006: 181, italics his).

lies in the supratemporal Root.⁶ Humanity was then ‘fitted into’ (Dooyeweerd, 1969a: 4) the coherence of the temporal world while retaining his existence in the Root. Hence, humanity is both supratemporal and temporal and, unlike any other part of creation, participates in both cosmic time and supra-temporality (see Figure 2).

Humanity is created in the supratemporal condition and hence, the human Self, the *supratemporal self* transcends (goes beyond) earthly time (Friesen, 2003-2006b; 2003-2006f: n. p.; 2003-2006h: n. p.). Dooyeweerd believed that Scripture calls this supratemporal self the ‘soul’, which is not affected by *temporal death* even though the body [‘the mantle of functions’ or ‘man’s whole temporal existence’] has been put aside (2 Cor 5: 2-4). The Scriptures also call this supratemporal self the ‘heart’,⁷ the ‘image of God’ (Gen 1: 27; 5: 1; 9: 6; 2 Cor 4: 4; Jas 3: 9) and ‘the inner man’ (2 Cor 4: 16) (see above). This self is the centre of all our temporal functions while not being itself temporal. Humanity’s spiritual core is the Biblical soul, spirit, and image of God, which is ‘supratemporal’ (going beyond the temporal). (Although a fundamental *distinction* occurs between our temporal existence and soul [or spirit],⁸ no dualism exists because the supratemporal is expressed in the temporal and the expressed temporal is rooted in the supratemporal. On the same basis, no dualism exists between a circle’s centre and its circumference. Dooyeweerd’s philosophy has been described as ‘nondualism’ (Friesen, 2003, 2004a: n. p.), that is, neither a monism nor a dualism.)⁹

⁶ However, as we know, the original Root fell into apostasy (a standing out of the truth) in Adam and Eve. But, the New Root, Jesus Christ was promised and duly came to redeem the world through sanctification of the Spirit.

⁷ Biblically speaking, the ‘heart’ is the spiritual centre to what humanity does. ‘Out of the fullness of the heart, the mouth speaks’ (Mt 12: 34; Lk 6: 45). ‘Keep your heart with all diligence for out of it [the heart] are the issues of life’ (Prov 4: 23). When a replacement for Saul the king was being undertaken, the Lord rebuked Samuel with the words, ‘For man looks at the outward appearance, but God looks at the heart’ (1 Sam 16: 7).

⁸ Dooyeweerd distinguished between the supratemporal spirit and temporal existence (the body, the mantle of functions) but did not separate them. At death, they are separated, but it seems that there will be a renewed and fulfilled body in which our supratemporal selfhood will continue to express itself (1 Cor 15: 51-55; 2 Cor 5: 1-4).

⁹ Dooyeweerd enunciates clearly that, the Selfhood of man is supratemporal. Therefore, the Selfhood is *not* to be found in sets of temporal functions: the rational, cultural, linguistic, volition, imagination, moral, emotional, or even faith. To hypothesise that the selfhood is comprised of one or more temporal functions or that the Self arises out of an assumed pre-functional but *temporal* state of unity, does not accord with the gravity of humanity as the ‘expression of God’s image’ (Dooyeweerd, 1969a: 4). The image of God, the expression of God is supratemporal not temporal.

1. Refraction of Fullness

Dooyeweerd speaks of the fullness of *meaning* being ‘refracted in the order of time into a rich diversity of modi, or **modalities of meaning**, just as sun-light is refracted by a prism in a rich diversity of colors’ (Dooyeweerd, 1960: 7, bolding and font change mine) (see Figure 2 above). In his metaphor, he asks us to imagine light [supratemporal meaning] passing through a prism [time] being broken up (refracted) into the colours [meaning aspects]¹⁰ of the rainbow.

For Dooyeweerd, there is a central law and a central subject that is sub-jected to (placed under) that law in the supratemporal condition. Both are refracted by cosmic time, so that temporal reality has both a law-side and a subject-side. Temporal things (or what Dooyeweerd calls ‘individuality structures’), also have both a law-side and a subject-side.¹¹ Individuality structures are structures that individuate in time out of the central and supratemporal totality (after Friesen, 2003, 2004b: n. p.)

a) naïve experience

But, let us reflect on our own experience for a moment. Dooyeweerd’s philosophy is based on a frank acknowledgement of what he calls *naïve*,¹² or pre-theoretical experience (Dooyeweerd, 1969a: 3). He contended that *naïve* experience always remains within the integral coherence of the God-given order of creation (Hayward, 2005: n. p.); in such experience, our logical experience remains completely embedded within the integrality of reality. Dooyeweerd describes naïve experience as *enstatic*,¹³ as ‘standing within’ what is given.¹⁴ We simply rest within the coherence of the givenness of reality.

In his last published article he says,

It is *not in a synthetic* [‘holding the aspects together’ way] *but an enstatic way* that naïve, pre-theoretical experience is fitted into full temporal reality with all

¹⁰ Also called, modes, modes of experience, aspects of meaning, law spheres and sides.

¹¹ Dooyeweerd strongly rejected the idea that things were based on an independent ‘substance’, which Western philosophy had inherited from the Greeks. Dooyeweerd’s idea of *individuality structures* is a way of overcoming such an idea of substance.

¹² By naïve experience, Dooyeweerd did not mean ‘child-like’. Naïve experience does not just happen, as if by instinct – animals do not experience it—but it is developed through social interaction.

¹³ Cf. *ecstatic* which means ‘standing out from’.

¹⁴ Naïve experience is contrasted to theoretical thought which is a taking apart of the givenness of temporal experience. This taking apart or *dis-statis* we do by an intentional inward act.

of its meaning-sides (both natural and spiritual¹⁵) that are interwoven in the cosmic order of time (Dooyeweerd, 1975: n. p., italics in original).

In our enstatic naïve experience of time, cosmic time is expressed in a different way in each of the modal aspects. In the psychical aspect, our experience of time can vary depending on the situation. For example, think of the difference in how we experience time spent in the dentist's waiting room as opposed to time spent in the good company of friends. In the first situation, 'time drags', while in the second, 'time flies'; yet, the hands of the clock move identically for each. But even this variation in psychical or felt time is different from physical clock time in the physical aspect.

And yet, we accept this difference in our naïve experience and while remaining in that 'naïve' attitude we do not begin to theorise about these differences. We also say 'time is money', that time has an economic value and should not be wasted on things that are non-productively economic. We also note the pauses used by leaders of church services after the giving of the sermon in order for the congregation to reflect on the word of God just delivered. When readers of scripture in public worship use pauses to facilitate comprehension, time has a linguistic character which is interwoven with worship. In school, such time pauses have educational meaning. In therapy, time pauses are used to create therapeutic movement.

Furthermore, Dooyeweerd says in an important statement, that in naïve experience, we attribute without hesitation objective qualities – sensual, logical, cultural, social, aesthetic, even moral – to the objects of our common life. We know very well they cannot function as subjects which feel, distinguish logically, live together in a society, or make value-judgments. We know perfectly well that these objective qualities belong to them only with reference to the subjective function of some possible consciousness (Dooyeweerd, 1947: 44-45).

Hence, naïve experience is characterised by what Dooyeweerd called the *subject-object* relation. By this term, he meant that humans,¹⁶ for example, will objectify, give objective qualities to, animals, plants, things, and events. Our *experience* of this (subject-object) relationship is uncomplicated and unproblematic.¹⁷

¹⁵ He also calls these normative [ought] aspects; those requiring us to give positive, concrete form to embedded principles.

¹⁶ Animals can also take up subject-object relations.

¹⁷ As opposed to theorising about the relationship, which is complex.

We experience this relation of subject and object as a *structural relation of reality itself*. That is to say, sensual colour belong to the rose only with reference to a possible sensual perception, not to my individual perception or yours (Dooyeweerd, 1947: 45).

What is distinctive about Dooyeweerd's view is that he regards these objects as being 'for us', as requiring a consciousness to recognise their objective functions. But, at the same time, he does not regard these functions as being given to the object by human consciousness. To comment on an old problem, 'A tree that falls alone in the forest makes a sound only because it has an object function related to our possible hearing' (Friesen, 2003-2006g: n. p.).

However, we should not imagine naïve experience to be 'neutral' with regard to outside influences. Naïve experience is developed within a particular culture, which has religious commitments to either God as Origin or to something within temporal reality that is then elevated and idolized as God.

b) the meaning modes of experience

The supratemporal fullness of meaning is refracted by cosmic time into 15 irreducible *meaning aspects* identified as: numerical, spatial, kinematic, energy, organic life, feeling and sensation, logical, historical, symbolical signification, social intercourse, economic, aesthetic, juridical, moral, and finally faith¹⁸ (1940/2005-2006; 1960: 7; 1969a: 3, 24). Emphasis must be placed on the fact that these aspects do *not* refer to specific things or events. One cannot go and find a sensitive modality anywhere. The aspects

do not, as such, refer to a concrete *what*, i. e., to concrete things or events, but only to the *how*, i. e., the particular and fundamental mode, or manner, in which we experience them. Therefore we speak of the modal aspects of this experience to underline that they are only the fundamental modes of the latter. They should not be identified with the concrete phenomena of empirical reality which function, in principle, in all of these aspects' (Dooyeweerd, 1960: 6).

However, '[t]hese aspects are not distinguished [one from the other] in naive experience' (Friesen, 2003-2006a: n. p.) but are only experienced implicitly.¹⁹ The aspects only become explicit in theoretical thought (Dooyeweerd, 1960: 6). (Table 1

¹⁸ Names tend to vary slightly even within Dooyeweerd.

¹⁹ Only theoretical thought 'gives an . . . [articulated](#) [making explicit what is only implicit] knowledge of the aspects (Friesen, 2003-2006: n. p.).

below indicates how these meaning aspects can be tabulated. The order of the aspects is significant and has been carefully developed although it remains contested.)

Emphasis must also be laid on Dooyeweerd's conception that the 'aspects are experienced in a cosmic order of earlier and later. The 'original *indissoluble interrelation* among the aspects' (Dooyeweerd, 1969a: 3), which we experience in naïve experience, is illustrated by the fact that 'the earlier aspects [are] "[found](#)" [in all of] the later aspects. And the later aspects "lead" the earlier aspects in the [opening-out](#) [up] process' (Friesen, 2003-2005d: n. p.). These ideas will play a major part in later considerations in this paper.

Table 1 Dooyeweerd's Modal Scale of Meaning Aspects and Meaning Kernels

(Meaning aspects shaded and in red [1-6] are known as 'natural' aspects. The natural aspects are related to lower realms of individuality structures [such as the inorganic, organic, animal]. Meaning aspects unshaded and in blue [7-15] are known as 'normative' or 'spiritual' aspects.)²⁰

MEANING ASPECT	MEANING NUCLEUS
15. Faith or belief	Faith, firm assurance
14. Moral	Love²¹ in temporal relationships
13. Juridical	Retribution (recompensing)
12. Aesthetic	Beauty and Harmony
11. Economic	Saving
10. Social intercourse	Courtesy, politeness
9. Lingual	Symbolic meaning
8. Historical	Formative power
7. Logical	Distinction
6. Sensitive (Psychical²²)	Feeling and sensory perception
5. Biotic	Organic life
4. Physical	Energy
3. Kinematic	Motion
2. Spatial	Continuous extension
1. Numerical	Discrete quantity

²⁰ A special science is associated with each of the 15 aspects beginning with mathematics, geometry, physics, mechanics, biology, psychology, logic, history, linguistics, sociology, economics, aesthetics, jurisprudence, ethics and theology. Philosophy directs itself to the totality of human experience of reality but not as a replacement for any of the special sciences just enumerated.

²¹ Love in this modal sense does not mean the love referred to the two great commandments, which are supratemporal and particularised in all the above aspects of creation.

²² Dooyeweerd used the term psychical earlier and then changed it to 'sensitive' because of misunderstandings surrounding the word psychical.

2. Temporal Expressions out of the Supratemporal Root

a) the body as man's temporal existence: four 'individuality structures'

Humanity is supratemporal at *heart* and temporal in its *functions*. However, Dooyeweerd strongly emphasises the essential unity between the two. The functions come out of the heart and the heart is expressed in the functions. All acts, though they originate in the spiritual centre of man's existence,

can only take place in the human body. It would be incorrect to say that the soul or spirit thinks, imagines or will, just as it would be incorrect to say that the body thinks, imagines or wills. The **whole man as an integral unity** of soul and body performs these acts. Outside of the body, no acts are possible. In other words, acts should be thought of as neither purely spiritual, nor as purely bodily (Dooyeweerd, 1942: Proposition XX, bolding in original).

Dooyeweerd's anthropology 'has as its basis the Scriptural Idea of the human soul as the **'integral religious root of the whole of man's temporal existence'** (Dooyeweerd, 1942: Proposition IX, bolding in original). Life is not split between Root and temporal existence because 'all temporal functions are concentrated in the religious relation of the soul to the Origin of all things' (Dooyeweerd, 1942: Proposition IX). The body should not be thought of as an **'abstract material body'** (Dooyeweerd, 1942: Proposition IX, bolding in original) or as self-contained substance because the body will crumble at death as we know, say Dooyeweerd,.

The human body –which does not just mean the physical or material body but is 'the whole of man's temporal existence' (Dooyeweerd, 1942: Proposition IX) – is made up of four 'individuality structures': the **physico-chemical**, the **biotic**, the **psychic[al]** or **instinctual feeling**, and the **act-structure** (Dooyeweerd, 1942: Proposition XIII, bolding in original). (Psychotherapy or counselling is occupied with all of these structures, *particularly with the last two.*)²³

Dooyeweerd used some important terms for how these structures were related. Firstly, these structures are *not* parts of the human body. Nor can particular parts of the body be directly associated with one or another of them. Anatomically, 'the human body with all its parts necessarily functions **equally in all four structures'** (Dooyeweerd, 1942: Proposition XII, bolding in original). Thirdly, Dooyeweerd

²³ Drug therapy relates to the physico-chemical structure and genetic explanations correlate with the implied biotic structure.

refers to structures as being intertwined from lower to higher structures to form an *enkaptic* whole.

Enkapsis is the interlacement or interwovenness of different individuality structures within another structure as in atoms of oxygen and hydrogen and their combination to make water. Notice in the example that the constituent parts retain their unique character. Enkapsis for Dooyeweerd, is not an example of the part-whole relationship where the parts ‘are of the same nature as the whole’ (Friesen, 2003-2005a: n. p.). In enkapsis, each individuality structure (oxygen and hydrogen) retains its unique character. In the human body, the individuality structures are interwoven with the others in human temporal existence. The individuality structures –the physico-chemical, the biotic, the psychic and the act structures – are interwoven in this enkaptic whole but retain their own *inner-sphere sovereignty*²⁴ (Friesen, 2003-2005a: n. p.). However, Friesen explains further that the enkaptic whole may have a completely different character from the parts, which is true of both water and its constituents atoms of oxygen and hydrogen but is obviously true for humans. The physico-chemical structure is enkaptically bound to the biotic structure which is in turn bound to the psychic or *instinctive feeling* structure which is finally bound to the act-structure.

b) the sensitive and act structures

I am assuming at this point, that psychotherapy involves primarily the sensitive structure and the act-structure. Each of these structures is *qualified* or characterised in distinct ways: the first is *qualified* by a **physico-chemical** function; the first structure ‘functions enkaptically’ with the second structure, which is qualified by a **biotic** or **vegetative**²⁵ function. The second structure ‘functions enkaptically’ with the third structure which is qualified by the **sensitive function**; the third structure in turn, ‘functions enkaptically with the final ‘**act-structure** of the human body’ (Dooyeweerd, 1942: Proposition XIII, bolding in original). Of the sensitive structure Dooyeweerd says, ‘within certain limitations, these functions [of this structure] are

²⁴ ‘Sphere sovereignty’ means that each individuality structure is irreducible. None of the four structures can be reduced to the others but each retains its unique meaning even while being enkaptically interwoven with the others.

²⁵ Vegetable-like. For example, plants et cetera are qualified (characterised) by the biotic function as their highest subject function.

outside the control of human volition' (Dooyeweerd, 1942: Proposition XIII). We cannot just will feelings, which function sensitively, to go away when we want.

c) acts and actions

Dooyeweerd understood the actions of man to be preceded by internal *acts*. These acts have three interwoven 'intentional directions': thinking, imaging and willing. We have these three directions together in all our acts (Dooyeweerd, 1969c: 88). These directions are not separate faculties but interwoven directions in all acts.

Acts may become actions or deeds. But, we may, in fact, decide (will) not to do something we have thought and imagined ourselves doing. In Dooyeweerd's terms, the visible **actions** of man are the result of **acts**, which stem from the supratemporal heart. Dooyeweerd says that acts come out of the supratemporal, but we must never see them in isolation from the temporal. Nor should the temporal be seen in isolation from the supratemporal.

The actions of man are not bound to any modality but function in all of the aspects. Nevertheless, each act is qualified by one of these aspects. For example, an action of praying is qualified [characterised] by the faith aspect and an 'act of aesthetical imagination is typically qualified in the aesthetical aspect of experience' (Dooyeweerd, 1969c: 88). (Refer to Table 1, p. 9.)

d) the problems to which psychotherapy attends

Chronic depression and anxiety are primarily sensitive phenomena although all parts of the person will be affected. These are disorders of feeling, which may be brought on by injury or surgery²⁶ traumatising the brain. In these cases, sensitive damage has occurred because the basis of the sensitive structure has been compromised by biotic and physico-chemical deficiencies.

Chronic, comorbid anxiety and depression may also be caused by genetic transmission or be related to temperament. However, in these cases, the anxiety and depression may also have some component that is associated with the act-structure

²⁶ A good friend of mine began to suffer from acute depression and anxiety following a surgery to remove a life-threatening tumour near his brain. He had never been able to understand my own depression and anxiety until he himself began to suffer in this way.

even though the primary source of the comorbid condition is associated with the physical-chemical and biotic structures. To say that someone has a ‘psychological’ problem in these cases does not mean something is necessarily wrong with the sensitive structure itself. Given the amount of pressure the sufferer is facing, his sensitive reaction is probably quite understandable. If you decided to hold out from your body a house brick with your gripping hand over the top of the brick, you would find yourself beginning to shake and sweat for a reasonable time but you would not conclude that you had ‘a physical problem’. Your reactions would just show your decision to hold the brick had reached your limits of endurance given your genetically endowed strength capacity et cetera. I think that some sensitive problems can be similarly understood.

However, we do meet sensitive problems that result from past trauma, which has had a profound effect on the sufferer. The *American Psychological Association* has reported research detailing the effects that followed the 9/11 terrorist attack in New York and Washington, D. C (2006: n. p.).²⁷ More generally, various types of abuse (rape, aggravated assault), life-threatening events, neglect and indifference will often handicap people leaving them with phobias, nightmares, disturbed sleep, flashback episodes, fearful thoughts (American Psychological Association., 2006: n. p.).

We also meet sensitive dysfunction that is promoted by inappropriate acts and deeds in the act-structure. For example, the imaginative re-visiting of a traumatic event may in fact and often does lead to a re-traumatisation (Jin Shin Do Foundation, 1999-2006). Although, re-visiting trauma was once believed to be a curative way of relieving trauma’s power, Singer (2001) also demonstrates, through many examples and experience, that such counselling is not helpful.

e) the sensitive and act structures in psychotherapy

Some of the important implications in the above three sections are these:

1. Sensitive dysfunctions such as chronic depression and anxiety will be evident in the sensitive structure but also in the two lower structures, the physico-chemical and the biotic structures, and in the act-structure. These different

²⁷ Interestingly, the distress levels of those that actually witnessed the event were greater than those people who might have experienced financial losses alone.

manifestations provide a basis for why SSRI antidepressants will mitigate the effects of the depression by altering its physico-chemical functioning.

Physical exercise tends to lift a depressive mood by attending to both the organic level (elevated breathing, creating appetite) and physico-chemical structure (the benefits of moving, raising of endorphins).

2. 'Our acts have three intentional directions: thinking, willing and imagining' (Friesen, 2003-2006d: n. p.), which are interwoven. Therapies tend to focus on one of these 'intentional directions' and over-emphasise its importance. For example, existentialist therapies tend to emphasise the will in preference to imagination or thinking. The cognitive therapies tend to emphasise the thinking direction to the point of saying that thinking causes emotional disturbance. Art therapy and the Jung's use of *active imagination* (Costello, 1991: 6-10) illustrate a strong emphasis on the imaginative direction. But, neither thinking nor willing nor imagining occurs alone, according to Dooyeweerd, because of the interwovenness of these three directions within the human act. This discussion suggests that a Christian therapy approach *should attempt to incorporate all three directions explicitly*.
3. The psychic structure is enkaptically bound to the higher act-structure. From our own experience, we know that we cannot force our love feelings to go away or come by force of will. We can attempt to suppress feelings or try to create them but these actions, in themselves, do not work. However, because the act-structure is bound to the psychic structure many possibilities exist to influence sensitive functioning. Possible acts and actions, although functioning in *all* aspects, are led by normative principles given (by God) in the post-sensitive aspects which require *positivisation* (see below) by humans in their work. In this positivising process, the freedom of humanity is presupposed.

C. Disclosing Process: Positivisation

1. Retrocipations

The modal aspects (see Table 1, p. 9) are modes of our experience of the world. An unbreakable coherence exists among the aspects which rests on the fact of the *primary structure* of the aspects which is comprised of their nucleus meaning, a unique and irreducible meaning, and their *modal retrocipations* (Dooyeweerd,

1969b: 181). These retrocipations are so-named because they look back to earlier modes and form the *sub-stratum* of the modality. (See Figure 1.)

Each aspect (Table 1) contains *analogies* of each of the other aspects.²⁸

The word analogy indicates a likeness between two things, in this case, between the nuclei of two aspects. Importantly, although an aspect's meaning-nucleus 'guarantees its irreducible, special meaning' this modal nucleus,

can only express itself in a series of so-called analogical moments referring to the modal kernels [meaning nuclei] of all the other aspects which precede or succeed, respectively, the aspect concerned in the temporal order (Dooyeweerd, 1960: 9).

For example, the sensitive aspect's nucleus of **feeling** has an analogy of vitality or 'living sensation' (Dooyeweerd, 1947: 47) that 'looks back' or *retrocipates* to the biotic aspect (see Figure 3 below). This living sensation is not identical with the biotic nucleus of life but is analogous. That is, vital feeling is *sensitive* in character obeying sensitive not biotic laws. Not only does this retrocipating occur between the sensitive nucleus and the biotic nucleus but also for each of the pre-sensitive (or sensitive) nuclei but, with this difference. These other retrocipations are not direct. For example, the next retrocipation, from sensitive aspect to physical aspect (see Figure 3 below) does not take place directly but based on *vital feeling*. The sensitive retrocipation, vital feeling refers back to the kinematic aspect ('movement' nucleus) to become e-motion. This sensitive retrocipation, *emotion*, retrocipates to the spatial aspect of a feeling for continuous extension and then to the multiplicity of sensory feelings in the numerical aspect. This retrocipatory direction is a kind of remembering (Friesen, 2003-2005c: n. p.). The retrocipatory direction reveals the foundation of the sensitive aspect in the earlier aspects.

Table 2 Retrocipatory Analogies in Sensitive Aspect

6. Sensitive	Feeling and sensory perception	Retrocipations
5. Biotic	Organic life	Vital feeling
4. Physical	Energy	Intensity of feeling
3. Kinematic	Motion	Movement of feeling, e-motion
2. Spatial	Continuous extension	Feeling of space
1. Numerical	Discrete quantity	Multiplicity of feelings

²⁸ This phenomenon is known as *sphere universality*.

2. Anticipations

Each aspect has a kernel nucleus around which exist retrocipations which ‘reach back’ to earlier aspects. But, in addition, each aspect –except for the faith aspect – also contains analogies that ‘reach forward’, ‘look forward’ or anticipate the meaning of the latter aspects. Each aspect also contains analogies pointing to each of the other aspects.

Naïve experience (see page 6) for Dooyeweerd is ‘closed’ or restrictive because our experience is bound to the earlier meaning aspects (Table 1) without their potential being opened up, actualised or realised.²⁹ They are said to remain bound to the ‘retroicipatory direction’ (i. e., towards earlier modalities alone as in Table 2 above).

The important thing about the normative aspects – the unshaded aspects in Table 3 below – is that for each of them,³⁰ God has *given* ‘normative principles’, norms³¹ that humanity has a special calling to *positivise* right now (that is, *to give positive or specific form* to the norms in present circumstances).

The relationship between norm and existing positivisation means that human culture can progress and develop. Faithfulness to God's Word, therefore, is not to be understood as being reactionary or conservatistic. For example, in medieval times, the charging of interest was forbidden; a law based on certain Old Testament scriptures. However, this specific positivisation of the norm for economic life as an expression of love of neighbour ‘could not remain unaltered once the progress of historical evolution had reached a sufficiently advanced stage’. This development resulted in a change in attitude to the charging of interest after the time of the Reformation (Dooyeweerd, cited in Friesen, 2003-2005b: n. p.).

The meaning of an aspect can be disclosed or opened up in the direction of the later modalities where human acts enrich its meaning by the ‘higher’, more complex meanings of these later aspects. This direction is known as the ‘anticipatory

²⁹ However, naïve experience is opened to a limited degree for we have the potential of naïve distinctions, et cetera (Friesen, 2006: 82-84).

³⁰ However, man is not enclosed within these aspects but transcends time and therefore all aspects.

³¹ ‘Dooyeweerd does not accept the idea that absolute norms unrelated to a subject [person]’ exist (Friesen, 2003-2005b: n. p.).

direction'. For example, meaning within the sensitive aspect anticipates in its own structure a potential that yet, still lies in the future waiting to be *real*-ised.³²

The disclosing process, for our therapy purposes, is action taken by willing, thinking and imagining directions in a particular post-sensitive aspect that discloses the potential, the latent anticipations of the sensitive aspect. *This process of disclosing the potential of the sensitive aspect is at the heart of psychotherapy.*³³

3. Unique Position of the Faith Aspect

In reviewing the 15 aspects, we observe that each aspect has a structure with nucleus, retrocipations and anticipations –excepting two aspects, the numerical (no retrocipations) and the faith aspect (no anticipations). Most significantly, the meaning of any modal structure (nucleus and retrocipations) can only be ‘opened up’, actualised, realised, and disclosed (Dooyeweerd, 1969b: 185) *by another higher ‘opened’ modality*. The faith aspect is in the unique position of having no aspects above it. It has no anticipations only 14 retrocipations. It cannot be ‘opened up’ as can all the other aspects.

But, the faith aspect³⁴ does not need to be disclosed in this way. Its uniqueness lies in its position, ‘at the boundary of time and eternity’, ‘at the edge of time’ (Dooyeweerd, 1979: 90). Whatever spirit has gripped the heart will be expressed in acts within the faith aspect. The action of the Spirit shapes the faith function for the community of Christ. But, what of those who are not (yet) followers of the Lord? Their faith direction is also opened up but in an ‘apostate’ direction. In the Western world, that faith is largely faith in the self-sufficiency of humanity to be its own law-giver.

4. Central Position of the Historical Aspect

Faith is opened up by religious driving forces, or ‘religious basic-motives’ in the heart of man. The *scriptural* ground-motive of creation, fall, redemption in Jesus

³² The distinctiveness of Dooyeweerd’s view is that these anticipatory potentials already lie within temporal individuality structures. The anticipatory meaning is not something we add on to a substance-based reality that exists separate from us.

³³ If my assumption about psychotherapy being therapy directed towards sensitive functioning is correct.

³⁴ Not to be confused with the central, religious unity of the heart, soul or spirit (Dooyeweerd, 1979 90). However, acts within the faith aspect are an expression of the heart’s direction.

Christ through the communion of the Holy Spirit, a non-dualistic driving force, leads to a disclosure, an opening of the faith aspect with its nucleus of firm assurance. In the 15 aspects, the historico-cultural aspect with its nucleus of 'formative power' is associated with humanity's opening up of creation, deepening the meaning of creation, which for the Christian community is directed to the glory of God. Therapy can be understood as cultural activity wherein a person's sensitive functioning is disclosed by formative acts in the historical aspect to overcome closed-off sensitive distress.

Humanism is gripped at its heart by the *basic-motive* of 'nature-freedom' (Dooyeweerd, 1960: 45-51).³⁵ This dualistic, religious driving force, also leads to a faith that discloses meaning.³⁶ But, this meaning is aimed to bring glory to humanity (even though genuine disclosure will take place that Christians can and should learn from). However, the driving force of humanism is divided within itself with the *nature* faction urging the application of scientific for the solution to life's problems and the *freedom* faction protesting the incursions into civil and personal liberties. In therapy, this opposition is observable in those therapies such as Cognitive Therapy (CTh) with its allegiance to the empirical scientific method and to scientific rationality as a therapeutic methodology; such cognitively qualified therapy is opposed by existentialistic therapies with their strong belief regarding science's denial of the individual. However, the personalist school of Abraham Maslow and Carl Rogers attempted to incorporate both freedom and science into their constructions in varying degrees. The dualistic basic-motive presses for such recognition.³⁷ However, culturally, the work of the humanist will be opened up according to plans stemming from the deification of something created: the deification of the powers of scientific man versus man as freedom.

³⁵ Dooyeweerd has identified four *religious basic-motives* associated with western culture: the Greek basic-motive of *form-matter*; the scriptural creation, fall, redemption; the medieval synthesis of Greek and Christian basic-motive of *nature-grace*; and the final secular humanist basic-motive of nature-freedom (Dooyeweerd, 1960: 38-51)

³⁶ On the other hand, classical animistic faith (as in many aboriginal cultures) leads to a restricted culture with continuity from generation to generation. Animistic faith does not lead to the disclosing of new possibilities within culture because the faith dictates that culture should be the accurate transmission of what has been.

³⁷ Interestingly Rogers' methods have had the most profound effects on the 20th counselling movement. One could speculate that the success related to his ability to juggle science and freedom factions.

The discussion above reminds us that faith is expressed in *community* of some sort. The communal nature of faith also means that the disclosing process must be understood within the framework of community. We do not have to speculate about how the aspects of our experience can be opened as if that could be done in isolation from others. The disclosing process is a communal process and therapy involves community between therapist(s) and counsellee(s) involved in positivising anew the norms set for the post-sensitive aspects. Positivising of the norms cannot be done outside our commitment to God or a substitute. Such commitments are made within human *communities* of faith which will interpret ‘faulty’, ‘unsuitable’ and ‘inappropriate’ differently from each other according to their basic presuppositions.³⁸ The direction of the heart, for or against God, will condition the way the various norms are positivised. Positivisation of norms in one sphere occurs in concert with positivisation of norms in other spheres.

By identifying cognitive therapy and personalist therapies as expressions of the humanist dualism, I do not mean to imply that we cannot learn from each of these. For example, cognitive therapy is therapy in which the historical aspect has opened up the logical which provides for the opening up of the sensitive anticipation of the logical aspect (sense of logic). Hence, cognitive therapy in terms of its core process can teach us concretely how we may help counsellees using this avenue.

5. Limited Disclosure

The disclosing process involves unfolding, opening up or revealing the meaning of the anticipations in the modal aspects. This process occurs under the lead of the post-sensitive normative aspects and involves *positivisation* –a making concrete or specific within a particular context—of the normative principles *given* within the aspects.

Emotional disorders sometimes arise³⁹ because of limited positivisations in various normative aspects. This situation may occur because of the apostate direction of people’s hearts, because of mixed commitments of hearts, or because of lack of the application of the imaginative, deliberative and thinking directions of human acts combined with lack of current positivisations.

³⁸ This fact does not mean that Truth is relative only that our responses to the Truth are relative.

³⁹ We need to remember that such disorders can arise or be present for other reasons as well.

‘Emotional’ problems sometimes arise because of faulty, unsuitable and inappropriate positivisations of the norms relevant to the normative aspects.

Thankfully, therapy does not need to start afresh with the positivising of norms as if no human action had occurred before. Past actions will enable us to understand what might be needed in this time for this client. Therapy concerns itself with joining the process of positivisation that has already occurred in the counsellee’s life with a view to stimulating and enriching that process with the counsellee.

6. Disclosure of the Sensitive Aspect

The unique character of the faith aspect as a *boundary condition*, in which the religious ground-motives act upon lead to the opening of the moral, juridical, aesthetic, economic, social, lingual, and historical aspects. The historical is a pivotal aspect, ‘the junction [*knooppunt*]⁴⁰ of the whole spiritual dynamic in our world’ (Dooyeweerd, cited in Friesen, 2003-2006c: n. p.).

Table 3 Sensitive Anticipations

ASPECT	NUCLEUS	ANTICIPATIONS <i>of other aspects in Sensitive Aspect</i>
15. Faith or belief	Faith, firm assurance	feeling of firm assurance
14. Moral	Love ⁴¹ in temporal relationships	moral feeling
13. Juridical	Retribution (recompensing)	jural feeling
12. Aesthetic	Harmony	aesthetic feeling
11. Economic	Saving	economic feeling
10. Social intercourse	Courtesy, politeness	social feeling
9. Lingual	Symbolic meaning	linguistic feeling
8. Historical	Formative power	historico-cultural feeling
7. Logical	Distinction	feeling for logical coherence
6. Sensitive	Feeling and sensory perception	

Those persons with power ‘which is always a power to fulfill a calling’ (Kalsbeek, 1975: 138) will use that power – the power of the therapist in our case – to pursue

⁴⁰ Another translation for this Dutch word is ‘nodal point’ according to Glenn Friesen.

⁴¹ Love in this modal sense does not mean the love referred to the two great commandments which are supratemporal and particularised in all the above aspects of creation.

sensitive development in the counsellee's life. Counsellor power will seek to deepen counsellee power for greater disclosing of meaning in the counsellee's life.

The therapeutic disclosure of the sensitive aspect will be done through acts of formation in the historical aspect. Without this disclosure, responses within this aspect will remain less developed, more restricted and closed as in 'instinctive' feeling responses.⁴²

Sensitive feeling anticipates meaning in the logical aspect, hence, an experience of a sense of logic, a feeling for logic (see Table 3 below). Dooyeweerd calls this anticipation, 'a feeling for logical coherence' (Dooyeweerd, 1960: 10). This sense of logic has the potential to be disclosed or deepened by its intertwinement with the historical aspect so that, in its disclosed meaning, 'historico-cultural feeling' emerges (Dooyeweerd, 1960: 10). This unfolding process can be continued for all the post-sensitive aspects (see Table 3 above for Dooyeweerd's understandings of these anticipations⁴³).

7. Experience-Centred Therapy: Disclosing of the Sense of Becoming

These identified anticipations need to be correlated with the terms of an actual therapy so that we can understand them more concretely. We will briefly examine Carl Rogers' work, a therapy you are familiar with from first semester, and try to identify what anticipatory sensitive analogies come to the fore in his counselling.

Rogers's highly influential therapy must be understood within his U. S. context, a national community dominated by a fundamental conflict between individual freedom on the one hand, and 'rule by scientific knowledge and technology' on the other (Van Belle., 1980: 30). For Rogers, freedom from external, societal constraint was most important because only this freedom guaranteed some chance of a real self emerging.

He placed his faith in the freedom of man wherein man is governed by his own rule alone. Under this autonomous faith and confidence in human autonomy, the historical formative aspect is disclosed, which then allows for the opening of the logical and on to the sensitive.

⁴² I am thinking in this context of various relationships where anger mismanagement is apparent. This situation confirms the closed off condition of their anticipations.

⁴³ Doubtless, other ways exist to express these anticipations. See below.

According to Bozarth (n. d.: n. p.), a careful observer of Rogers' development over five decades, Rogers' primary commitment was 'going with the client's direction, at the client's pace and in the client's unique way of being' (Bozarth, cited in Bozarth, n. d.). Bozarth's conclusion was:

client-centered/person-centered therapists were experienced (by clients, listeners, and therapists) as non-interfering individuals who entered the world of the client in such a manner as to "disappear" into the client's own process of development (Bower and Bozarth, cited in Bozarth, n. d.).

Rogers only accepted what accorded *with his own experience*. Carl Rogers has said,

It is to [my] experience that I must return again and again; to discover a closer approximation to the truth as it is in the process of becoming in me. Neither the Bible nor the prophets --- neither Freud nor research --- neither the revelations of God nor man --- can take precedence over my own direct experience (Rogers, cited in Jones & Butman, 1991: 257).

On this understanding, one's own experience is one's ultimate authority. Van Belle (1980: 163), in his glossary of terms of Rogers' terms, mentions that Rogers' earlier descriptions of experience were ' "sensory and visceral" ' and ' "organic" '.

Additionally, Van Belle (1980: 184) defines

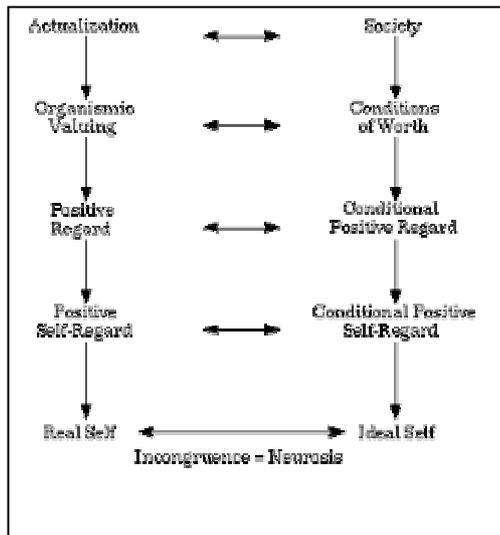
to experience' to mean 'to receive in the organism the impact of the sensory or physiological events which are happening at the moment. It is a process term often used in the phrase "to experience in awareness". This [phrase] means to symbolize in some accurate form *these sensory and visceral events* at the conscious level (italics mine).

These quotes suggest that by *experience* Rogers means sensory and visceral functioning associated with the sensitive (and perhaps the biotic) aspect.⁴⁴ However, Rogers made this functioning even more specific by viewing persons as experiential *processes*. Rogers' wish was for clients to *become* their experience; not merely observing it, nor even just *accepting* that [specific] experience for what it is but *becoming* 'the experience that you *are*' (Van Belle, 1980: 49, italics in original). Van Belle (1980: 49) further says that Rogers wanted clients to:

become experience-centered. The self, as the thinker about, or the tinkerer with experience, must in effect die, or at least drastically reduce in importance for the growth forces of the experiential organism to bear their fruit.

⁴⁴ In adopting a view of humanness that understood human experience as primarily feeling (sensitive functioning), Rogers was following in the tradition of Jean Jacques Rousseau whose pantheistic romanticism deified sensory feeling.

Although Rogers spoke much about ‘experience’, my hypothesis is, that that



experience for him was primarily the sensitive aspect of human experience. And even more than that, Rogers was centrally focussed on ‘self’-becoming. Boeree provides a helpful diagram (see Figure 3) in which he shows the centrality of the conflict between actualisation and society, which is paralleled in the clash between the real self and the ideal self (1998, 2006: n. p.).

Figure 3 Basic Conflicts in Human Life (Boeree, 1998, 2006)

According to Rogers, neurosis occurs when a significant incongruence exists between the ideal self and the real self, between the self required by society’s norms and requirements and the self’s true being. Boeree’s diagram indicates the importance of Rogers’ condition of congruence⁴⁵ for self-actualisation. As the counsellor shows a high degree of congruency, a lack of phoniness or insincerity then the counsellee is able to let down his barriers and allow himself to become what he is (1998, 2006: n. p.). Thus, his sense of becoming, of developing, of being formed is opened up. (Study of the diagram also reveals how both unconditional positive regard and empathic understanding support the cause of the becoming of the real self.)

Provisionally, I would identify what Rogerian counselling is principally doing as a disclosure of the sense of counsellee *becoming* which is historical functioning. According to Friesen, ‘[t]he modal meaning of the historical aspect determines the “how” of all phenomena of historical becoming’ (Friesen, 2003-2006c: n. p.)

D. Disclosing More Diverse Sensitive Functioning

Contrary to Rogers, Christians will want to counsel in a way that discloses a greater diversity of the sensitive anticipations suggested above. Rogers’ view of person as temporal process restricts his ability to seek after a variegated disclosure of sensitive functioning.

⁴⁵ He also used the word ‘transparency’ and ‘realness’ for this quality. I have read somewhere –but do not know where now – that Rogers emphasised this quality more and more towards the end of his life.

In principle⁴⁶, a Christian approach to therapy should be open to the revelation of God in creation, fall, and redemption in Jesus Christ through the communion of the Holy Spirit which points to humanity as being supratemporal and temporal. Humanity as image of God is expressed in temporal life and temporal life is concentrated in the supratemporal heart. This revelation requires us⁴⁷ not to look for an Archimedean point of reference within some aspect of creaturely reality such as feeling, rationality or culture which is idolatry. Rather the true Archimedean point is Christ (Kalsbeek, 1975: 58, 70).⁴⁸ This revelation means that all the temporal existence of mankind can be investigated without needing to deify any part.⁴⁹

Hence, the counsellee comes and we listen to the account which is punctuated, usually, by significant *events*. These events will function in all of the 15 different aspects. First, the therapist will listen to gain a general sense of the sensitive functioning in the counsellee's life.

Second, the therapist will begin to discriminate among the different sensitive anticipations of the sensitive aspect as mentioned above. Each one of the principal schools will provide us with assistance in recognising what we might be able to do with a client who is lack in much disclosure of the sense of community (social aspect, Adler), feeling for logic (Freud and post-Freudians), and feeling for family love (moral aspect, many therapies). Other counsellees will relate accounts that ask for consideration of sense of becoming (Rogers) and feelings of confidence in faith (some Christian therapies and other 'religious' therapies, using great care).

As we hear the accounts of counsellees, can we act using the intertwining directions of thinking, willing and imagining through any Spirit discerned aspect to bring greater relief to those to whom we minister by discovering imaginative, releasing ways of disclosing anticipations which provide greater sensitive enrichment?.

⁴⁶ If one adopts a nature-grace dualism as many Christians in therapy do, then, in principle, this option is not open for use.

⁴⁷ And, indeed frees us from having to look for a starting point within creation.

⁴⁸ See Colossians 1: 15-18.

⁴⁹ Even though, our wandering hearts, inevitably lead us in this direction!

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Appendix

“Herman Dooyeweerd is undoubtedly the most formidable Dutch philosopher of the 20th century....As a humanist, I have always looked at ‘my own tradition’ in search for similar examples. They simply don’t exist. Of course, humanists, too, wrote important books, but in the case of Herman Dooyeweerd we are justified in speaking about a philosopher of international repute.”
Dr. P.B. Cliteur, president, Humanist League,
the Netherlands

“...the most original philosopher Holland has ever produced, even Spinoza not excepted.”
Professor G.D. Langemeijer, chairman of the
Royal Dutch Academy of Sciences

“...the most profound, innovative, and penetrating philosopher since Kant.”
Giorgio Delvecchio, great Italian neo-Kantian, legal philosopher